

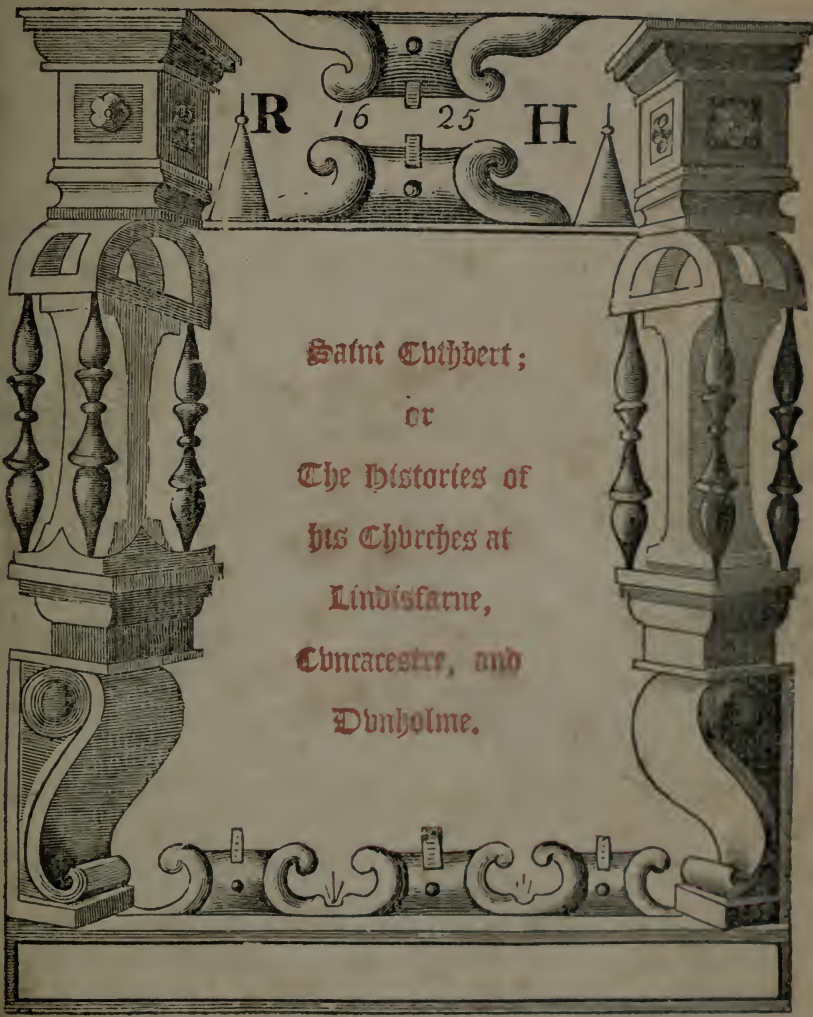
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Saint Ethbert;
or
The Histories of
his Churches at
Lindisfarne,
Conceastre, and
Dunholme.

THE
Legend of St. Cuthbert,
WITH THE
ANTIQUITIES
OF THE
CHURCH OF DURHAM.

*REVISED AND CORRECTED, WITH EXPLANATORY
NOTES AND ILLUSTRATIONS.*

TO WHICH IS PREFIXED
A CONCISE ACCOUNT OF ROBERT HEGGE,
THE AUTHOR.

BY
JOHN BROUGH TAYLOR, F. S. A.

SUNDERLAND :

Printed by George Garbutt,

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1816.



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MEMOIR
OF
ROBERT HEGGE.

ALL I can say concerning Robert Hegge, the author of this entertaining book, amounts to little more than has already been published by Anthony a Wood, in his History of Oxford Writers.

He was undoubtedly the Son of Stephen Hegge, Notary-public in Durham, and Anne Daughter to Robert Swyft, L. L. D. (a native

of Rotheram in Yorkshire, Prebendary of the first Stall in the Cathedral of Durham, Rector of Sedgfield for the space of forty years, and Spiritual Chancellor of the diocese of Durham) whose widow Mrs. Anne Swyft,* a godly and

* Anne Swift (being daughter to Thomas Leaver, a noted preacher, and Master of Sherburn) died possessor of divers jewels, as may appear by her inventory ; amongst others, “one figure of Sent Cudbert, with jewels and ivory” ; a portion possibly of the plundered stores of the holy shrine at the dismal period of the dissolution.

Before them lay a glittering store,
 The Abby's plundered wealth,
 The garment of cost, and the bowl embost,
 And the wassail cup of health.
 And riches still from St. Cudbert's shrine,
 The chalice, the alm'ry, and pix,
 The image where gold and where ivory twine,
 And the shatter'd crucifix.
 And the visitors three, with wicked glee,
 Sit feasting full and high ;
 And still as they drink, they sit and think
 Of the devil and king He-ner-y.

It's possible, when we consider the strength of early associations, that this very jewel, this precious image of “St. Cudbert,”

pious matron, dwelling in the South Bailey, did in her last will bequeath twenty pounds per annum, or thereabouts, for the better maintenance of her grandson Robert Hegge, during his courses through the schools.

Robert Hegge was born in Durham City, in the year 1599. At the age of fifteen he was sent to the University of Oxford, and admitted Scholar of Corpus Christi College, 7th November, 1614. Hegge must have given early proofs of very extraordinary talent : as Wood says, he was considered quite a prodigy of his time for forward and good natural parts, and acshewn on high days and holidays by the sage grandame to her little Robin, may have implanted in his mind the first seeds of that goodly plant, which afterwards bore this aureus vere libellulus—This truly golden legend of St. Cuthbert.

counted, considering his age, the best in the university, for the Mathematical faculty, History, and Antiquities, as afterwards for his excellent knowledge in the sacred Scriptures.

His learning and industry soon attracted the notice of that amiable man, Mr. Thomas Allen, of Gloucester Hall, by whose communication and advice, he became eminent in all manner of academical learning.

On the 27th December, 1624, being then M. A. he was admitted Probationer Fellow of his college ; which honour he did not long survive, for on the 11th of June, 1629, having scarcely attained to the thirtieth year of his age, he died suddenly of apoplexy, to the very

great regret of those who were acquainted with his admirable parts.

Hegge's works are not very numerous. He wrote a Treatise of Dials and Dialling, in which book is the representation of a dial in Corpus Christi College Garden, made by Nicholas Kratzer, with a short Discourse upon it.

Mr. Thomas Hall, of Gray's Inn, a very intimate friend of (if not allied to) Hegge, published in four or five sheets 4to, anno 1647, "In aliquot Sacræ paginæ loca lectiones," with a promise, that if they took and were approved by scholars, he had more lying by him to publish. This John Hall was eldest son and heir of Michael Hall, of Conset Hall, and of Durham,

Esq. (and elder brother of Michael Hall, Esq. who married Margaret Belasyse, lineal ancestor of Hilkiah Hall, Esq. of Bishopwearmouth.) From the distracted state of the country at that period, it is probable that Hegge's Lectures met with little encouragement, for they seem never to have been continued.

He has also left behind him four or five Sermons, fit for the press; Learned Suppositions in C. C. C. Chapel; Verses; a Catalogue of Scholars and Fellows of Corpus Christi College; many of which are at this day in the library of the said college.

His chief work is the present publication, The Legend of St. Cuthbert, with the An-

tiquities of the Church of Durham ; written, according to Wood, in the year 1626, and left in MS. behind him at his death ; so exactly and neatly written, that many have taken it to be printed. Afterwards a copy of it, under the author's hand, coming into the possession of Thomas Lord Fairfax, was by him reposed as a precious monument in his library of MSS. At length one who writes himself R. B. Esq.* sometime of the retinue of the said lord, published it in London, anno 1663, in a very bad letter, and worse paper, and not without some

* Richard Baddeley, Esq. a native of Staffordshire, who accompanied Bishop Morton from Litchfield to Durham, as his Private Secretary. He afterwards wrote the life of his patron, with the same initials subscribed to his preface.

derogation to the memory of the author, by concealing his name, and putting the two first letters of his own, with the writing a prologue to it.

“The truest copy,” continues Wood, is now in the possession of Dr. Edward Pocock, Can. of Ch. Ch. and the King’s Hebrew Professor of this University, having an Epistle to the Reader before it, under the author’s own hand, dated 1st July, 1626, which the printed hath not. Betwixt this MS. and the printed copy, I find much difference; there being in the latter many omissions, some additions, besides literal mistakes, (especially in names of men and places) and several passages transposed.”

A very correct edition was printed in quarto by George Allan, Esq. at his press in Darlington, in the year 1777. But as this was confined entirely to private circulation, a copy is seldom to be met with.

The present edition is printed from a MS. which bears the autograph of Frevile Lambton, Esq. of Hardwick. From the title-page (of which the present is a fac-simile) it would seem to have been written in 1625, but whether by the author himself, or some more humble amanuensis, I am unable to determine ; although it certainly agrees with the foregoing description of Lord Fairfax's MS. being written in imitation of print, and executed with great skill.

As the writer could have no object in deceiving posterity, I take this to be an earlier MS. than had fallen in the way of that indefatigable and industrious collector Anthony a Wood. There is also, I think, strong presumptive proof that it is an original, as Mrs. Anne Swyft twice mentions the worthy family of Frevile in her will, and terms dame Elizabeth Frevile, of Hardwick, the wife of Sir George Frevile, Knight, her cousin. Now from the brother of this Sir George Frevile did lineally descend Frevile Lambton, Esq. of Hardwick. It is therefore not improbable that Hegge was induced to present a copy of his work to his kinsman Sir George Frevile, or rather to his

lady, who survived till 1639 ; a deduction, which will very much tend to authenticate the Lambton MS. as proceeding immediately from the author himself.

It has been carefully collated with Mr. Allan's reprint ; and though there is no essential variation, I have preferred adhering to the MS. where any little difference occurred. Some pains have been taken to preserve the old orthography as uniform as possible, which much enhances the value of such quaint compositions.

As the work is certainly not without some portion of local interest, and now very difficult to procure, further apology for the present edition, it is conceived, will be deemed unnecessary.

J. B. T.

Bishopwearmouth, Nov. 29th, 1816.

THE
LEGEND OF ST. CUTHBERT,

&c.

THE AUTHOR TO THE READER.

THINGS once done and past, are not left for Invention, but the Judgement of after Ages ; and Theft (without a Paradox) in Writers of Histories is plain dealing, and an Argument of Trueth : Only it is Ingenuity in the Historian, and Satisfaction to the Reader, to confesse from whom he tooke his Storie upon Trust. In my Journey therefor through this Historie, I first light into Companie of St. Beda, who told me he was an eleaven yeares old at St. Cuthbert's death, and upon good in-

formation had writ his Life. A little further I met with Turgotus, Prior of Durham, one that was an eye witnesse of St. Cuthbert's Incorruption, and had made diligent searches into the Antiquities of Lindisfarne and Chester, who brought me forward a great part of my way, 'till I overtook one Laurentius, a Monke of Durham, who continued to me the discourse of St. Cuthbert, where Turgotus had left off. And travailing on, I fortun'd to happe upon my Country-man Simeon of Durham, but Roger Hoveden told mee the same taile. Afterwards I had the companie of Malmesburiensis, Neubrigensis, Parisiensis, Westmonasteriensis, and Hygden, who all travail'd the way I was to goe, and could tell me stories of St. Cuth-

bert ; but Capgrave, a Monke of Bury, passed all for telling Wonders, and one Nicholas, of Finchale, cosen'd some few myles with a relation of Saint Godrick : Harpsfeild alsoe stood mee in stead by his direction, when I had almost lost my way, with many others I mett besides, of whom I asked the way to my Journey's end, where I rest.

ROBERT HEGGE,

DUNELM.

1st July, 1626.



ISTORIE and Prophecie (set back to back) make up the true image of Janus: whose two faces Time past and future, honour as their overseers. In History Time lives after she is dead; in Prophecie before she is borne: in the one, she beholds what she was; in the other, what she shall be. But sith the theorie of time to come, is the prerogative of a Deitie: man must be modestly content with this blessing bestowed by historie upon mortality, *that through our grandfathers' eyes, we may see what hath been*; This is all our sublunarie eternitie, if at the funerall of things, Historie become the Epitaph, and reskue their memories from the grave, that entombs their ashes; And this dutie I owe to that countrey, where I had my cradle, to renew the decay'd epitaphs vpon the Toubmstonne of her Antiquities.



EOGRAPHERS deal with countries as Astronomers with their Asterismes, and fancie them into shapes, and resemblancies: So that by the like libertie of phantase, (that Italy is compared to a man's leg, Spayne to an Oxhyde, Britain to an hatchet); I may liken the forme of this Bishopprick to the letter Δ , and Durham to a crab; supposing the cittie for the belly, and the subvrbs for the claws. This countie lyeth in the bosome of the German ocean, and is embraced in the armes of two crystall rivers, Teese and Derwent, which lengthens his reach by falling into the Tine, and with the losse of his name, comes unknown to the ocean.

et fama majoris in amnem
Lapsus ad æquorias nomen non pertulit undas.

The ancient inhabitants in the time of the Romans, were the Brigantes; but in the Heptarchie of the Saxons, were called Deiri.* *For the honour of which pro-*

• On the establishment of the Heptarchy, the province of Durham (not then known by that name) became a part of the kingdom of Northumberland, which, besides this county, included, as the name implies, the whole of England north of the Humber, as it was gradually wrested from the Britons, together with a considerable portion of the south of Scotland. Northumberland was itself generally subdivided into the two petty states of Bernicia and Deira, the precise boundaries of which are not very accurately ascertained, and probably frequently varied. Durham, however, seems to have been included in the limits of Deira, the southern kingdom. *Surtce's His. Dur. V. l. p. ii.*

since, the children thereof in the reigne of K. Ella, being to be sold att Rome,* gave occasion of the replanting of Christianitie by Augustine the English Apostle, sent hither by Pope Benedictus, at the entreatie of Gregorie then Archdeacon of Rome, who facetely alluding to the names of their nation, Province, and King concluded ; vt Angli, Angelis, similes, De irâ DEI : eruerentur, et ALLELV-IAH cantare docerentur.

The first of the Saxon Kings (who had made conquest as well of religion as men) that in this province was dipt in the sacred Laver of Baptisme, was the renowned Oswald, qui genti suæ primitias sanctitatis, dederit ; and is observed by Malmesbury to be the first of the English race, that was illustrious by miracles, who attributing his victory over Cedwalla, to the vertue of the crosse, which in the battell of Denisburyne he used for a standard ; after which, that he might conquer his people likewise to Christianitie, he sent for a learned Monk out of Scotland, named Aidainus, and seated him in the Episcopall chayre in Lindisfarne, in the year of X 635, where whiles the Bishop taught the people in the Scottish tongue, the king vnderstanding both languages, stood and interpreted his sermons in English.

* See Bede, l. ii. p. 78, for a more circumstantial account of this story. *Ed.*

This great monarch, the pious founder of that church, (to whose wombe all the churches of the North owe their birth) in a battle with a Pagan Prince, lost his life, and the day ; but with this advantage, that whiles Penda left him not a head to wear a diadem, he received a more glorious crowne of martyrdom. And as furie prosecuting revenge after death, toare his body in pieces :* so the devotion of the time dispersed his reliques to several places. *Nempe jacere vno non potuit tanta ruina loco.* For whose sepulcher there was as great a contention among the English churches, as in old time among the Grecians, for the cradle, and birth of Homer. Part of his corps were entomb'd in Bradny Abby in Lincolnshire, and afterwards translated to Glocester, where of late, not without some devotion to antiquitie, I view'd his shrine between two pillars at the upper end, and north side of the chancell.

His head was brought to Lindisfern, and from thence translated with St. Cuthbert's bodie to Durham Abby.

* This long and bloody battle was fought at Maserfield in Shropshire, on the 5th August, Ann. Dom. 642. The Northumbrian forces being totally routed, and Oswald their king slain in the field, the sanguinary Penda caused his body to be mangled and cut to pieces, and hung upon poles near the place, which losing its former name of Maserfield, was in consequence called Oswalds-tree, or Oswestry, which name it retains to this day. *Editor.*

Lastly, his arm was preserved in a silver casket, at Beburga, or Bambrough, not farre seated from the Holy Island, and at that time the metropolis of those parts.

This sacred relique retain'd the blessing of Aidanus, and was honour'd as a monument of incorruption : an history to this effect is related by Bede ; that upon an Easter day, as the King sate at dinner, his servant tolde him of some poore people, that expected almes at his gate : who forthwith bid him, both carry them the meate and divide the platter (which was of sylver) and distribute it among them : with which fact of charitie, Aidanus, who sate by him, much delighted, tooke him by the hand, with this heartes wish ; Never let this arme perish. This glorious martyr's death, was the end of Aidanus his life ; and the Pagans at one blowe kild a Prince with the sword, and a Bishop with sorrowe, who thought it a sin to live, after so good a king was dead : The soul of which Bishophe, St. Cuthbert (at that time a shepheard) in the dead of the night, saw carried up with great mēlodie, by a quire of angels into heaven. Which vision so deeply seized upon his affections, that resolving upon an holye course of life, he betook himselfe to the monasterie of Mailrose, built by

Aidanus, upon the banke of Twede. In his journey thither he shewed a great specimen of his humilitie, devotion, and gratitude. For being overtaken both by night and hunger, he was fōret to enter into an emptie cottage, where he found no other hoste for entertainment then an horse, who eating and turning up the hay, discovered part of a loafe, which (belike) some shepherd had hid, at which the Saint right glad, said grace, and thankfully giving the horse one half, he satisfied his hunger with the other; and there lodging that night, came to Mailrose the next day, where he no sooner had entred, but Boysilus prior of the said Abby, as if he had read in his forehead a propheticall physiognomie of his future sanetitie, ran and embrac'd him in his arms, and presented him to Eata the Abbat, who committed him to Boysilus for his tutor; with whom I leave him, teaching him to read St. John's Gospell in that book, which in honour of the schollar was kept in Durham in Prior Turgot's time, called Codex Sancti Cuthberti: on which, after so many centuries of years, no moth ever durst presume to feed.

Thus Lindisfarne, by the royall charter of K. Oswald, became the mother church, and nurserie of religion

among the Bernicians under Aidanus, from whom the Episcopall race of the prelates of Durham, reckon their succession.

In ancient description, it was an Iland but twice a day, embraced by Neptune, only at full tyde, and at the ebb shakt hands, with the continent,* for so I may call the voluminous Ile of Great Brittain, in proportion to this little Iland, which in a Monk's of Durham topographie was in compasse only eight miles.

In this Holy Iland (so christned in after ages for St. Cuthbert's sanctitie) founded by K. Oswald, when Finanus, St. Aidan's successor built after the ancient povertie a Cathedrall church of wood, thatched with reeds, which resembles those times when

Juppiter augusta vix totus stabat in æde,
Inque Jovis dextra fictile fulmen erat,
Frondebis ornabant cum jam capitolia gemmis
Pascebatque suas ipse senator oves.

But it was not long till Eadbert, St. Cuthbert's successor, instead of this consecrated thatch, apparelled over

• “ For, with the flow and ebb, its stile
Varies from continent to isle ;
Dry-shod, o'er sands, twice every day,
The Pilgrims to the shrine find way ;
Twice every day the waves efface
Of staves and sandaled feet the trace.”

Scott's *Marmion*. Can. ii.

the whole church, with a roab of lead : a work both of devotion and cost ; though it is not the mason, but the worshipper, that makes a church.

In this Iland 14 Bishops successively ascended the Episcopall seat, among whom St. Cuthbert was accounted as a glorious star of the first magnitude in the firmament of that church : who after he had lived in the perfection of a monasticall life 15 years, in the Abby of Mailros, was preferr'd by Eata the Bishop, to the Priorie of Lindisfarne, which dignitie he bare 12 years in such sanctitie, that the Devill (as I cannot blame him) was much grieved at his vertues, who (among other cheats with which the monks make the Devill a foole) in a certain village as St. Cuthbert was preaching, set an house on fire, to draw the people from his sermon : which when the countrie folk marvelled they could not quench it ; was discovered to the saint to be only phantastical fire, and the Devill's collusion.

But after 12 years (as before) he resigned up his Priorship, to become a Hermite, choosing the Iland Farne, seated in the main ocean, for the place of his Hermitage, in the year of X. 676. This Ile, as voide of men, as full of Devills, became the scene and stage

whereon St. Cuthbert acted all his miracles. For at his arryvall, the spirits that had frequented this Ile, and had made it as it were their own fee farme, were now glad to fly and forgoe their title. The rocks poured out their water, and the earth (as if there had been a returne of the golden age) brought forth corn without tillage ; And here he consecrated 9 years to contemplation ; so wholly devoted to heaven, that he remembered not he was upon earth, and for a whole year forgot to put off his shoes. And though he wanted men for his auditors, yet he ceased not to preach to the birds that ate his corne, who so confuted them out of the text, with *NON ALIENA CONCUPISCES*, that they never after would touch his harvest. In like manner he reclaimed two crows from stealing and rapine, that pluckt of his thatch from his anchorage, to build their nest ; and made them so penitent, that they lay prostrate at his feet for absolution ; and the next day brought him a peece of pork, to make him satisfaction, with many moe wonders, if they might be related upon the credit of a Legend. But these are enough to shew, what advantage the Monks took of the blinde devotion of that age : whose whole practice was to devise, and relate miracles of their saints : which

(as superstition is allways credulous) were as easily believed. Thus to gaine a reverend opinion from the Pagans, of Christianitie; they thought it but a pious fraud, to cosen the people with legends of wonders, who, whiles they defended truth by falsehood, and their impostures discovered to wiser ages, have made religion rather suspected, than any way advanced it. For truth never needed the protection of forgerie; but will carrie away the victorie without hypocrisie.

But St. Cuthbert recalls my digression to his Iland, where he had so many combats with the Devill, that if you will borrow an optick glass from Superstition, you may see the prints of the Devill's cloven foot in many places there to this day. If any landed at his Iland in devotion to see him, he forthwith ran into his Hermitage,*

* Bede gives the following description of the habitation erected here by St. Cuthbert. "Est autem ædificum situ pene rotundum, et a muro usque ad murum, mensuræ quatuor ferme sive quinque perticarum distentum, murus ipse de foris altior longitudine stantis hominis; nam intrinsecus vivam cædendo rupem multo illum fecit altiorem, quatenus ad cohibendam oculorum simul et cogitatum lasciviam, ad erigendam in superna desideria totam mentis intentionem, pius incolæ nil de sua mansione præter cælum possit intueri. Murum non de secto lapide vel latere et cæmento, sed impolitis prorsus lapidibus et cespite composuit, culmina de lignis informibus et sæno superposuit. Duas in mansione habuit domos: oratorium scilicet et aliud ad communes usus aptum habitaculum. Ad portum insulæ major erat domus in qua visitantes eum fratres suscipi et quiescere possint." *Bed. Vit. Cuth.* c. 18.

and discoursed only out of his window. Only in love he bare to the vertues of Ebba, Abbatisse of Coldingham, at great entreatie, he sayld to her to Cocket Ile, and there foretold her of K. Egfrid's death, who should first make him bishop, and of the raigne and victories of Alfrid. There while he remained, everie night, as his custome was, he went down to the shore to pray : where it was observed by one that watcht him, how that two sea monsters came kneeling to him, and worshipping him ; who when they had received their blessing, returned into the deep ; and he again to his anchorage, where whiles he imprisoned himself, and more obscurely lived in his cell, the more illustrious was his fame abroad ; and in a Synode at Twiford upon Aln. in the prescence of King Egfrid, and Archbishop Theodore of Canterbury, he was chosen Bishop.* This dignitie was prophecied to him when he was a boy, by an infant of 3 years old, who gravely told him that it became not a Bishop to play among children. But St. Cuthbert had so wedded his affection to a solitarie life, that neither

* He was chosen Bishop of Hexham at this Synod at Twyford, in the place of Trumbert, who for some reason had been deposed ; but retaining a predelection for his former residence, he exchanged with Eata, and was consecrated Bishop of Lindisfarne at York, on the Easter following. *Ed.*

letters, nor embassadours from the Synod, could either commande or perswade him, to take upon him the government of the church: till the king himselfe attended with the Lords of the nobilitie, sayld to his Ile, and with the same companie, might have besieged and taken a city, whiles they were conquering his resolution. Thus (tho' the case be altred in these times) honour pursued him who fled from her; and preferment found him out, that had hid himself from it.

The Bishoprick of Hexham was then voyd: to which Eata removing, gave place to St. Cuthbert to be install'd in Lindisferne. King Egfrid also to enlarge his diocesse, gave St. Cuthbert a great part of the Cyttie of Yorke, and the village of Creca, with three miles compasse; and also the Cittie of Luel, [Carlisle] with 15 miles circuit about it, where St. Cuthbert built a nunerie; besides other royall donations as the Abby of Mailros and Rippon.

But St. Cuthbert's minde was still on his Anchorage, whither shortly he betook himself; and in his cell ended his life,* and began his miracles Ann. Dom. 687.

* Bede gives an account of his illness, and of his last exhortations, from Herefred, an eye witness. "Inveni eum recumbentem in angulo sui oratorii contra altare, adsidens coepi, et ipse, &c. Nec plura loquebatur quia pondus -

But if I were to make his funerall oration, I would not insert among his prayes that he was an Anchorite. For thus to unman himself, to contemplate himself into a Deitie, argued more pride than religion. 'Tis true "that an Hermite is either a god or a beast ;" yet sith man is more symbolically with the one, than the other, it is easie to suspect which way the metamorphosis will tend. For if you would have the lively picture of an Hermite, truly represented, look upon Nebuchad-nezzar, in his curse ; when he was driven from man, and did eat grass as the oxen ; when his body was wet with the dew of Heaven, till his heares became as eagle's feathers, and his nails as the claws of birds. Thus therefore for an Hermite to excommunicate himself from being a citizen of the world, what is it else, than to sinne against the common weal, and definition of a man ? to whom society is as naturall, as to be a creature. So that whiles others thinke it is devotion in him, I shall deem it a melancholie distemper.

ægritudinis, &c. Arreptus infirmitate subita temporalis igne doloris ad perpetuæ cæpit beatitudinis gaudia præparari. Tribus hebdomadibus continuis infirmitate decoctus sic ad extrema pervenit." Vit. Cul.

St. Cuthbert's last will and testament, directed to his Monks, was to bury him on the east side of his oratory, in a coffin that the venerable Abbat Cudda gave him, which they should find hid in the ground at the north side of his cell, and for to wrap or winde his corps in the sheet that Verca Abbatisse of Tinmouth once sent him for a token : which for the reverence of that holy woman, in his life time he had never worne. And lastly, that if they should be invaded by Pagans, to carry his bones away with them. Thus St. Cuthbert sainted himself in his life time, and gave them notice, what a precious Relique he should be when he was dead.

All these petitions were duly performed, only at the weeping request of the Monks, he permitted that his body should be transported to Lindisfearne : where in St. Peter's Church at the right side of the high altar he was solemnly lay'd in a tombe of stonne, Anno Domini 687.

Now were the times when the doctrine of miracles began to build churches : and religious houses so to swarme and multiplie, that all England seem'd but one great monastrie, and called by the Pope, Terra sacerdotum, the land of priests. But time that hath the

sublunary world for her continuall banquet, hath so fed upon these ancient buildings, that some she hath quite devoured, others pickt to the bones ; and what she left for standing dishes, hostilitie hath quite eaten up, and defaced : besides that great climactericall year, and death of churches, when Henry 8th durst incurre those thundering Anathemata, which (by the appointment of Monks) attended the violation of Abby-landes,

*Si de tot læsis sua numina quisque deorum.
Vindictet ; in pœnas not satis unus erit.*

But I must bewayle those Abbies, whose names are buried in their ashes, and their verie ruines suffer the death of a sepulcher and die twice, because they want a monument that they once lived.

Of these monuments of devotion that live the life of memorie, and belong'd once to St. Cuthbert, stood Coldingham, seated between Lindisfarne and Berwick, both given to St. Cuthbert's Monks by Edgar, King of Scotland, at the time of the Conquest. This monasterie consisted of Monks and Nuns ; over whom Ebba sometime was Abbatisse, who received her vayle from Finan, the second bishop of the Holy Island.

Among the Bernicians likewise was the episcopall seate of Hagustaldum, or Hexham, bestowed by K. Alfred upon St. Cuthbert: which Malmesbury (some-what mistaken in the scale of miles) placeth but 50 miles from Yorke; and commendeth it for beauty of structure, before any building on this side the Alpes. This sumptuous worke was built by St. Wilfride, anno 675, and endowed with lands by Queene Etheldred, wife to King Egfrid. In this church sate 9 Bishops, among whome the learned John of Beverly* (not to be named by an Oxford man, without a preface of honour) was advanced to that dignitie by King Egfrid; and there swaid the pastorall staff, till he was translated to Yorke. In his younger years, he was brought up (according to the nobilitie of his birth) under Hilda, Abbatisse of Strenshall, or Whitby in Yorkshire, (of which she was also founderesse.) Afterwards he was scholar to that genius of learning, Theodorus, Archbishop of Canter-

* John of Beverley was Bishop of Hexham A. D. 685, of noble extraction, born at Harpham in Yorkshire, or as some say Beverley, for authors have not agreed in this point. He was a scholar of St. Hilda, Abbess of Whitby, and a student at Oxford; was translated to York A. D. 687. He performed many miracles in his time. By making the sign of the cross on a dumb youth, who had also a scalled head, he not only restored speech and hair, but eloquent discourse, and beautiful curled locks. *Ed.*

bury, who born at Tarsus in Cilicia, was the first that brought learning into England, as well as religion, who bringing over with him Homer (the first we read of in this Isle) and other good authors, instructed manie famous scholars in the Greek tongue and Mathematicks; whome among the rest I find St. Bede, Herebald, Wilfrid, and this John of Beverly; who at the translation of the Schole at Creklade (which Theodorus had there planted) to Oxford, was the first Master of Arts in the Universitie: as it appears out of an ancient window in Salisburie Librarie, under John of Beverly's picture. And he that goeth higher to fetch the antiquitie of Oxford than from this time, will but grope in the dark.

This age of 800 years is enough to prove Cambrige the younger sister: till Leland's deduction will follow that Sigebert King of the East Angles founded that Universitie, because Bede and after him Malmesburie relate, that he erected divers schooles in his kingdom. But in neither author Granta or Cambrige is mentioned, (nor in any writer since for 400 yeares after) to be an Universitie.

But to return with pardon for this digression (if a Cambridge man be the reader) to St. Cuthbert, who now had an eleeven years lyen in his sepulcher, when the Monks thought to take his bones, by this time disroab'd of flesh, and put them among other reliques, for kisses and adoration. But whiles they opned his coffin, they start at a wonder : they look't for bones, and found flesh, they expected a Skeleton, and saw an entire bodie, with joynts flexible, his flesh so succulent, that there only wanted heate to make his bodie live without a soul, and his face so dissembling death, that elsewhere it is true, that sleep is the image of death ; but here death was the image of sleep. Nay his very funerall weeds were so fresh, as if putrifaction had not dar'd to take him by the coat. This was rather to pay his debt to heaven than to nature ; that after he should restore his soul to God, should keep back the payment of his bodie from corruption.

This miracle of incorruption St. Bede reports : (who was 11 yeare olde at St. Cuthbert's death) : in relating whereof he made no lye, but tolde one : the historie of whose life, and death, he writ and took upon trust from the information of the Monks of Lindisfarne ; who had

defloured all the miracles of Saints in holy writ, and bestowed them upon their St. Cuthbert, so barren-brained Monks they were that could not invent new ones, but such as were writ before to their hands ; For Adam could not be the commander of the creatures, in the state of innocencie : but St. Cuthbert also must have the savage beasts to do him homage. Abraham could not entertain 3 Angells under an Oak ; but St. Cuthbert must have angells for his guests, at the monasterie of Rippon ; nor the children of Israell eat manna, and angells' food ; but St. Cuthbert must have three loaves bestowed upon him by an angell, which were baked in Paradice. A raven could not bring Elias flesh, but an egle must bring St. Cuthbert fish. And if I be not deceived, this miracle allsoe hath an idea in the Scripture ; that when his mother sayl'd with him from Ireland into Scotland, the Book of the Psalmes fell into the sea, which forthwith was swallowed up by a sea calf, and by the same fish delivered to them at their landing. Take but the Psalter for a man, and the sea calf for a whale, and here you have the historie of Jonas ; with manie such histories of wonders, with which the Monks delighted the superstition of the times.

This illustrious miracle of St. Cuthbert's bodie incorruptable after death, raised that church to such height of renowne, that King Coelwolphus in opinion of St. Cuthbert's sanctitie forsook his Royaltie to become a Monke in Lindisfarne ; bringing with him such kingly treasures and donations of lands ; that he seemed rather to resigne his kingdome to the church, than to his successor, and became a Monke to make St. Cuthbert a king, bestowing upon him all the land between the Rivers of Teese and Weer, and manie Towns and Lordships, as Warkworth Castle, Heclif, Billingham, (where Egred the Bishop built a church) Wodcestre, Huntingham, Edulingham, Elingham, towns that (for aught I know) have either outlived their names, or names that have survived their townes. But above all, he was a full welcom man to their monastrie ; that for his sake, it was granted the Monks of Lindisfarne to drinke wine or aile, who before were only to drinke milke or water, though they that drinke after St. Cuthbert in his cupp, found sometimes water turned into wine, without a miracle.

This devout Prince, after he had divers years instead of Royal roabs, worne a Monk's Coole, was entomb'd in Norrham, the church built by Bishop Egfride, anno

819: which town Ranulphus, Bishopp of Durham, fortified with a castle, anno Dom. 1099.

After this miracle of incorruption, Eadfride the Bishopp caused him to be laid in a new sepulcher, and to be placed for more state and reverence above the pavement in the sanctuarie: for 'twas not fit that he should have his grave among the dead, whose bodie seemed to live without a soule, and with a sleep to cheat mortalitie of a death.

By this time the very ground that St. Cuthbert had trod on, was accounted holy: who made every place he frequented a church. In honour of whose presence, Bishopp Eadfrid built up his hermitage, where (as if after St. Cuthbert a genius of sanctitie had frequented that place) Ethelwald a Monke of Rippon lived an Hermit 12 years.

Thus for a long time flourished the Monkes of this church, till the Danes disturbed their peace and prosperity, who now began to make incursions upon the frontiers of this land: continuing their pyracies and invasions, till they had made a complete conqueste in K. Herald; which monarchie shortly after yielded to the Norman victorie. Thus England was twice conquered in 70 years.

These were the times when so many monasteries, which the devotion of former ages had erected, had their funeralls, and entomb'd themselves in their owne ashes.

Then perished that famous emporeum of Hartlepool, where the religious Hieu built a nunry, of which towne I may say as Hildebert of Rome,

“ Quam magni fueris integra fracta doces.

Her ruins shew how great she was in her glorie : but now remains to passingers, both as a monument of devotion and hostilitie.

Then were demolished the two monasteries of St. Peter, and St. Paul, at Wermouth and Jarro, built by two Abbats Celfride and Benedict, where the famous Weer pays his tribute to the ocean. These two societies mutuall fraternitie had so firmly united, that they seem'd but one monastrie in two places, and shall ever be famous, whiles the memorie of venerable Bede shall be honoured of the learned : for in these monasteries under Benedictus, he had his first education : a reverend Abbat, and one whome antiquitie defrauds not of those due prayses, that he procured choice books from beyond sea, for his monastrie, and was the first that brought

into England the use of glasse windows into churches, which before were glazed with cloth. In his riper years he was instructed both in sacred and secular learning (as I said) by Theodore, Archbishop of Canterbury, under whom he attained to that maturitie of judgment, that never writer since hath brought greater honour to his nation. Whiles he confined himself to his cell, his fame had travelled to Rome, whither Pope Sergius, in a letter to Celfrid the Abbat, earnestly entreated him to come in person, but for aught I read, without accepting of the Pope's courtesie, he dyed in his monasterie, which in memorie of his presence, after it had been lay'd waste by the Pagans, was reedified by Aldwin a Monke, and there revived those monasteries till they were translated to Durham.

The furie of the Danes still increasing, continued by the sea coast to Tinnmouth, (where sometime Verca, of St. Cuthbert's acquaintance had been Abbatisse) so that it was high time for the Monks of Lindisfarne, to look about them, for they began to understand by the overthrowes of their neighbouring abbys, that the Danes would not (like the Devill) be affrighted away with holy water, and saw by the bad successe of other

monasteries, that it was not safe trusting to the protection of a saint. And so they concluded, (according to St. Cuthbert's will) upon flight, and putting all their reliques into St. Cuthbert's coffin, left the Pagans the spoyl of an emptie church, anno Dom. 893.

Now it was Eardulphus* his fortune to be Bishopp in these troublesom times; who with his whole clergie and families of people, followed St. Cuthbert's bodie, carried by the Monks, (as esquires of the bodie) besides whome, none was to presume to touch the coffin under danger of Uzzahs' punishment. These miseries had been enough to have unsainted St. Cuthbert, in the opinion of his followers: when pursued both by foreigne foes and overtaken by an home-bred enimie Famine, he could afford them no relief, they were now driven to the Irish sea, and might complaine (as the olde Britains to Aetius the Consul,) *Repellunt nos barbari*

* Warned by former calamities, Eardulph and his ecclesiastics determined on leaving a residence which could no longer afford security; and taking with them the holy body of St. Cuthbert, and the other reliques and treasures of the church, deserted for ever the Cathedral of Lindisfarne. Their wanderings during seven years of distress are not very distinctly related. Deterred by a storm from their first purpose of seeking the coast of Ireland, they fled from place to place, as fear or chance directed, and at length found a secure and hospitable retreat in the Abbey of Craike. On the re-establishment of peace, Chester on the Street, less exposed than Lindisfarne to predatory or maritime invasion, was selected for the future residence of the Ecclesiastics. *Surtees' Hist. Dur.* V. I. p. viii.

ad mare ; repellit mare ad barbaros ; inter hæc oriuntur
 duo genera funerum, aut jugulamur, aut mergimur.
 The Bishopp, with some few of his Monks, determined
 privately to sayl over into Ireland, hoping to find rest
 for St. Cuthbert's tombe, where he first had his birth.
 But not farr had they sayled from the shoar, when both
 the winds and the sea were up in armes against their
 Pinnis, which both Aëolus and Neptune out of devotion
 might have worship'd, for her sacred carriage of a Bishopp
 and his clergie, and so many reliques, that it might have
 seemed rather a Cathedrall church, than a ship : But
 the sea had not that religion to hear their prayers,
 threatening them so near with shipwreck, that they had
 not that confidence in their saint to encourage the ma-
 riners, as Cæsar did ; ne metuas, Cuthbertum vehis .
 who now himself wanted some other saint, to invoke
 for help, and was in danger to be drowned after he was
 dead. O where had then been the church of Durham ;
 and the devotion of Kings to his sepulcher ? Where had
 then been the tutelary Deitie against the Scots ; and
 the lands of the church called St. Cuthbert's patrimonie ?
 How then should St. Cuthbert Hallywarke folke bene
 freed from tribute, and service in war ; and the fatt

Monks fed so manie years with ease and plentie : if now their saint had been entomb'd in the sea, and erected his episcopall seat among the fishes ? This sacriligious storme strook this ship with such a palsie, that it shakt out the text of the Evangelists into the sea.

This book Eadfrid Bishop of Lindisfarne, in honour of St Cuthbert, had writ with his owne hands, and Belfrid the Anchorite had curiously paynted ; in which art of drawing, the Monks were admirably expert ; who with such pictures, were not ignorant how they enchanted vulgar eyes. The art itself, I deney not, is both ingenuous and commendable ; only it argues that the Monks had great leasure.

Thus whether the sea envying the land such a pretious jewell, as St. Cuthbert, and strove to have it herself ; or whether he himself raised this tempest, to shew, that their attempt for Ireland was against his minde, forthwith both the sea and the winds conspired, and brought them to the shoar, to their companie, where you must imagin there was much joy for their arryvall ; and great sorrow for the drowned book : till Hundredus, one of the 7 esquires of his bodie, was bid by St. Cuthbert in his sleep, to seek on the shoar at Whiterne : where he

founde it in its former splendour and beautie, without the blemish of a letter, which booke was kept in the church of Durham, in Prior Turgot's time, in memorie of the miracle when the water seem'd to runn out of herself, to do homage to St. Cuthbert, and would rather loose her nature, than wett his booke.

If this be true, then sure I am that St. Cuthbert's books had twice better fortune in the sea, than they have now in his librarie at Durham, which once was a little Vatican of choyce manuscripts, but now rather a *Bibliotaphion* than a librarie, rather a sepulcher of books, than a place to conserve them. For since the Arte of Printing was invented, whereby men could attaine, after a more cheap and easie way, to some superficial learning; old manuscripts were stright bequeath'd to the moths: and pigeons and Jack-daws became the only students in church libraries, the books wounded for their pictures, with penknives, with as great crueltie as Cassian, or Johannis Scotus Erigena, martyr'd by their scholars.

But to return: The foresaid Monke Hundredus had also another night oracle from St. Cuthbert, that he should repair to a tree, on which he should finde a

bridle, at the sight whereof a dun horse should proffer his service to draw the waine, on which they should lay St. Cuthbert's coffin. The conduct of this horse as guided by St. Cuthbert, they followed, whither soever he drew the cart, and at length by the providence of the horse, or St. Cuthbert, they came to Creca, where for 4 months they were kindly entertain'd by the Abbat and his convent, and had leasure to tell stories of their travails.

And hear, again in a vision, St. Cuthbert play'd the Pope, and sent Eadred, Abbat of Luel, and one of his followers, upon an embassage to the camp of the Danes, that they should crown Guthred King, whome they had solde to a widdow.* But what authoritie St. Cuthbert had to nominate a King, or what reason the armie had to believe a dream, must be ranked among St. Cuthbert's miracles.

* The command of St. Cuthbert was to the following purport. "Say to the people, that I have sent thee, commanding them to bring forth Guthred the son of Hardiknut, whom they sold to a widow woman as a slave. When he is discovered, and the price of his redemption paid, let him be shewn to the multitude; and it being my will, and I rejoicing therein, bind the armilla† on his right arm, and let him be proclaimed king." Guthred reigned ten years, and departed this life anno Dom. 894.

† A royal gem or insignia, used in those days to distinguish the prince elect. It was formed like the modern bracelets.

Now for Guthred thus to be made a king, what was it else than to become St. Cuthbert's subject, and to oblige his royaltie to those Monks, that as impudently encroacht upon so fair an advantage. For first they obtaine the restauration of their episcopall sea in Cuncacestre, or Chester on the Street, where Eardulphus first ascended the pontificall chayre, under the protection of this new king, to whome oncè more the foresaid Abbat must bring a message from St. Cuthbert, in a dream, and bid him give all the lands between Weer and Tine for ever to his church, which modest request must be granted, or else the Monks would be ready to upbrayd him with ingratitude.

Thus was this poor prince rob'd of his kingdome and received a diadem, to sett it upon St. Cuthbert's head. They proceeded also further to demande the freedom of a sancturie for St. Cuthbert's church; that whosoever upon any crime should fly to his sepulcher, should 37 days have reskue, that neither the magistrate nor justice should curb the freedom of offending either against heaven or the state, for no other use was commonly made of asylums, than that men might sin more securely, and disloyally appeal from the king and his laws, to the protection of a saint.

Thus I say was this prince cheated of his soveraigntie by these Monks, who had now got the arte of inslaving the devotion of kings to their private ends, and false purposes. For at this time also the great Alfredus swore fealtie to St. Cuthbert and his clergy, anno 872, by whose help he was persuaded, he had got the victorie over the Pagans : and not only confirm'd to them, by his royall charter, the priviledges King Guthred had granted them, but also freed the inhabitants in the lands of St. Cuthbert from tribute to the king, and service in warr, with a fearfull anathemata to any of his successors, that should dare to infringe any of the said liberties : what else was this then for a king to be a traytor to his owne majestie, and deprive himself of that service, which even by the law of nature is due from a subject to his prince ?

In what reverend esteem this saint was to King Alfrid, I gather from the consecration of the chapell to St. Cuthbert, in Universitie Coll. in Oxford, whereof he is said to be the first founder. In an ancient window in which college I have seen King Alfrid and St. Cuthbert paynted together, the King thus bespeaking the Saint in a Pentameter ;

Hic in honore tui collegium statui.

And St. Cuthbert thus replying in an Hexameter ;

Quod statuisti in eo pervertentes maledico.

For I observe that either St. Cuthbert was an angrie Saint, or the Monks used much to curse in his name, as it appears by that distick, yet to be seen engraven in a woden beam, over the hall dore in Trinitie College in Oxford, (sometimes called Durham College) builded for a fraternitie of Monks by Thomas Hatfield, Bishopp of Durham, 1343, who also built Durham House in London.

*Terras Cuthberti, qui non spoliare verentur ;
Esse queant certi quod morte mala morientur.*

But to returne to King Alfrid's devotion to St. Cuthbert, whome he made to share with him in his soveraigntie, and honour'd his name upon his own coyne, as it is proved by the true purtraytures (I have seen) of some silver monie dig'd up anno Dom: 1611, in Little Crosby, in Lancashire ; and sent to the learned Antiquarie, and my honoured friend Mr. Thomas Allen, of Gloucester Hall, in Oxford, stamp't upon one side

with Alfrid, on the other with Cuthbert, in this form ;



Thus after the aged Cardulphus (the last bishopp of Lindisfarne, and the first of Chester) had shared with St. Cuthbert, both in his prosperitie and adversitie, and had seen the flourishing state of this new church sprung up, like a Phoenix, out of the ashes of the former; full of days and honour, yielded to nature, and was entomb'd at Chester, anno X. 894. In which year also died the victorious Alfrid, who on his death bed bequeathed the love he bare to St. Cuthbert as a pretious legacie to his sonne Edward, chardging him to be as well heire to his devotion to that saint, as to his kingdomes. King Edward also, zealous in the propagation of pietie, (as if it had been *ex traduce* to these princes to honour St. Cuthbert) left his son Athelstan executour of his love to that church.

In this high and mightie prince **ATHELSTAN**, the Heptarchie compleatly expired : who was the first ab-

solute monarch of this land after the Saxon conquest, which was great joy to St. Cuthbert's Monks, that they had the countenance of a king, that was as willing as able to protect them, of whome they give this report : that never any king so dearly loved St. Cuthbert, or bestowed upon his church more princely donations, whome the Monks had brought to that obedience of unseemly devotion, that he came in pilgrimage bare foot to St. Cuthbert's shrine.

How could not the Monks but (like magicians when they meet together) laugh one at another, to see royaltie so captivated under superstition, and majestie so dejected, when the end of their pretended sanctitie was only slothe, and fattnesse.

This devout prince leading an armie into Scotland, divirted aside to St. Cuthbert's sepulcher, imploring his aid, and patronage in his warrs, and with many princely giftes bought the good wishes of the Monks in his jorney. The souldiers allso at the king's command, offered in sylver at St. Cuthbert's tombe 96 pounds, when it had been more fit, that St. Cuthbert out of his church treasure, should have bestowed as much on them, who in service to their prince, with their sword and

their bloud, obtain'd the victorie, yet St. Cuthbert and the benedictions of his lazie, idle Monks, must have the glorie of the conquest. Which opinion made King Edmund allso (King Athelstan's brother) in a like occasion into Scotland, take St. Cuthbert in his way, honouring his sepulcher with many kingly offerings, and renewing to them the charters of his predicessours, with Vulcan's pott, and everlasting brimstone to the breakers. And here I will not denie; but as it may be expedient for the commonwealth, by way of policie, that some men (though altogether guiltlesse of that art) be thought by the vulgar people skilfull magicians, or counjurers; that they who will rather trust God, with their unlawfull secrets, then men; might be more afraid to offend, least they should be bewray'd: So a King might make some good use of that opinion of St. Cuthbert's being a tutelary Deitie against the Scots, in conceit of whose protection, certainly the English soldiers were much encouraged, and animated, to the great disadvantage of their enimies, and the obtaining of the victorie; as allso this persuasion kept those parts from more frequent incursions; when the Monks had invented so many fearfull miracles, that befell those, that

attempted either by hostilitie, or stealth, to wrong any thing that belong'd to that saint. But I only wonder how the Monks could maintaine this imposture so many ages; when men growing wiser began to suspect the falshood of the Monks, as devisers of miracles for their own gaine.

And it seems the Monks were put to a great shift, to maintaine the Saintships of St. Thomas of Becket, and St. Cuthbert, when they pretended such amitie between these 2 Saints, that by way of exchange, they that belong'd to St. Thomas, must go and be heald by St. Cuthbert; and they that belong'd to St. Cuthbert, must be made whole by St. Becket, a small journie for a sick or diseased man, to travaill between Canterbury and Durham. But the Monks knew full well, that some would not be able to undertake the pilgrimage, others rather to use the saintship of a physition; some again to be content rather to dye at home; others to recover by the way; lastly some to dye on their journey, or else (to save the credit of their saint) they would take such order with them, that they should never come thither.

But to returne to the Monks in Chester, who with their Bishoppes enjoyed such quiet, and calm of ease,

that they make no noise in histories, till the rumour of the landing of the Danes once more troubled their rest. This was the 115th year after they had seated themselves in Chester; when Aldwin their Bishopp, and Scholmaster to Edward the Confessour, was warned by St. Cuthbert in his sleep, to avoyd the furie of the Pagans, and flye with his bodie to Rippon: but after 6 months, and peace concluded; in their return from thence, there hapned a weightie miracle, for at Wardelaw, east from Durham, St. Cuthbert's coffin was so heavie, that all the companie that attended the corps could not draw the waine, whereon it lay; by which they perceived so much of St. Cuthbert's minde, that he would not be carried again to Chester. At length after the preparative of 3 days fast, it was revealed to Eadmarus, a devout Monk, that DVNHOLM was the place of his perpetuall rest, and then two or three could draw the cart, which before, the whole diocesse of people could not so much as move: now concerning the vulgar fable of the dun cow and the milk maid that directed them to Dunholm; I finde nothing in the histories of this Church, who would not leave out any thing that might concerne St. Cuthbert by way of miracle.

The topographie of Dunholm at that time was, that it was more beholden to nature for fortification, then fertilitie, where thick woods both hindered the stars from viewing the earth, and the earth from the prospect of heaven. Here the Monks with extemporarie devotion, made with boughs, and branches of trees, rather an harbour then a church, for to place St. Cuthbert in ; But from this chappell of boughs, they translated him into another church called Whitkyrk, where he rested (for three years) as in a chappell of ease, till Aldwinus the Bishopp (anno 990) had raised up no small building, of stone work for his cathedrall church, where all the people between Coqued and Teese were at worke 3 years ; and were payd for their pains, with expectation of treasure in heaven : a very cheap way to pay workmen, for their wages.

Into this new Basilica St. Cuthbert's restless bodie, in the 309th year after his first buriall in Lindisfarne, was with great solemnitie inshrined, in the presence of Vthred, Earl of Northumberland.

Among the Monks that attended St. Cuthbert to Dunholme, was one Regulfus, who was 200 and 10 years old : an historie to be rank'd under the same

common place with the wandering Jew : a poor monument to be remembered by : sith he gives no account to posteritie, how he spent so many years, and where extended age is the only commendation of a man, I may well grant, he had a long being, but not a long life.

Another of St. Cuthbert's followers,* was Eadred, a Monke, that for six years before he dyed could never speak but in the church, where (as if religion had then lent him a tongue) no man was more vocall to sing his part.

These were the beginnings of the Church of Durham, where Aldwinus (the last Bishopp of Chester and the first of Durham) first ascended the episcopall chayre, anno Dom. 996, in the reigne of King Ethelred, who (whiles St. Dunstan was baptizing him) defiled the hally fant with the fruit of his weamb ; at which St. Dunstan sware by God, and his mother, that he would prove a lazie fellow.

* The body of St. Cuthbert was supported by seven stout bearers, selected from the religious of their attendants. To be connected with any of these was, in the subsequent ages of the church, considered as highly honourable. In his 36 Chap. Simeon has given us the names of four of these bearers : Hunred, Stithead, Edmund, and Franco ; and has also enumerated several of their descendants. One of these, he further tells us, a Monk named Eadred, excelled so much in cathedral chaunting, that St. Cuthbert, lest he should ever employ his talent to a worse purpose, kindly deprived him of the power of utterance beyond the limits of the church. *Ed.*

However to maintaine the lazines of the Monks of Durham, he gave St. Cuthbert Darlington with the ap-
purtnances : where afterwards Hugh Pudsay built
both a Mannour and a Church.

To these possessions, Snaculfus, one of the nobilitie,
added Bridbyrig, Mordun, and Socceburge. So ready
was the devotion of those times to give all to the church
and to become poor, to be made rich in the world to
come, as if forsooth, the Monks were only the men,
that must be happie in both worlds.

Aldwinus dying in the 24th year after his removall
to Durham, left only the west towre of the church for
Edmundus his successour to finish : who was chosen
Bishopp by a voyce out of St. Cuthbert's tombe ; or
perchance by a Monke his good friend, that lay hid
under it : for I do not read that St. Cuthbert ever drank
in his pottage that (by the proverb) he should speak in
his grave : but without jesting he (Edmund) was a
reverend prelate, whose days had the honoure which
his predecessours attained not ; that now the Danes be-
came worshipers of St. Cuthbert in Durham, who had
burnt his church in Lindisfarne, who now from Pagans,
turn'd Christians in that excesse of devotion, that Ca-

nutus their King came five miles bare-foot to St. Cuthbert's tombe in Durham, and as if he ment to make satisfaction for the wrongs his ancesters had done to that saint; he gave to his church so many towns as would breath a fatt Monke to repeate them: Wacarfeild, Evenwood, Aclif, Lutington, Ingleton, Middleton, Staindrop, and Raby; where the predecessors of the Nevills (who lye entomb'd in Staindrop Church) built the Castle; and held it of the Church of Durham, for the annuall rent of 4*l*. and an Hart.

The Monks of Durham bare now that state, and had so fair a church for their saint to rest in; that they were ashamed that ever he had lyen in Chester: where the church made of wood, seem'd to remaine a monument of their former povertie; til Egelric the Bishopp took away this eye sore; and built in honour of St. Cuthbert a church of stone, which, methinks, was but a posthumous dignitie to St. Cuthbert: and like as if a man should suffer his guest to lye meanly, and when he is gone to provide him a better lodging.

In digging the foundations of this church, he found such a masse of coyne, that resigning his prelatship to Egelwin his brother, he returned to his Abby at Peter-

burie. But the king hearing of his wealth, took occasion to pick a quarrell with him, and seazing upon his riches, he imprisoned him at Westminster. This king (if you desire his name) was Duke William the Conquerour, who approaching York with an armie, so affrighted the Monks of Durham, that once more they must have St Cuthbert upon their backs ; and flie with him to Lindisfarne : coming the first night to Jarro, the second to Bedlington, the third night to Tugahala,* and the fourth night to the Holy Iland, whither they entered in drie foot, it being then by chance the time of the low ebb, though the Monks compar'd it to the miracle of Jordan or the Red Sea, as if the water in homage to their Saint, had fled back to give them entrance. But the Monks, as more affraid than hurt, shortly repayr'd home againe to Durham, where the Conquerour, returning out of Scotland, would needs see the incorruptible Saint so magnified. And never were the Monks so affraid to have their imposture discover'd, for now they had not leasure to cheat the spectators, with a living Monk, instead of dead St.

* This Tugahala is, I presume, the village of Tuggell, near Ellingham, Northumberland. *Ed.*

Cuthbert, but made so many delays and entreaties to the contrary, that the king in a fever of anger was strook with such an heat, that hastening out of the church, and taking his horse, the Monks (in their historie) make him never stay his course till he passed over the Teese, and out of the presincts of the bishop-prick, where he received his former temper.* King William shortly after, to be revenged on the Monks, went about to abrogate the charters of former kings, and requiring tribute from St. Cuthbert's Hally-wark folks, sent thither his exactor, whome St. Cuthbert, in a sleep, so beat with his pastorall staff, that the next morning, not able to rise, he was glad to send his cloak to St. Cuthbert's sepulcher, (which was kept by the Monks in memorie of the fact) and to ask pardon before

* According to Simeon, the first troops of William proceeded no further than Northallerton, where being enveloped in a thick fog, they spent their time in listening to the various legends of the fate which had overtaken former violators of the holy patrimony, by which means they frightened each other so effectually, that as soon as it cleared up they marched back to York. It appears, however, that the spells which St. Cuthbert hurled through the musty air, were not sufficiently potent to unnerve the arm of the Norman Tyrant, who soon after advanced in person to chastise the rebellious province. From York to Durham, a tract of sixty miles, the march of the Norman army was traced in characters of blood; the inhabitants were devoted to indiscriminate slaughter; the villages were left smoking in ashes; and even the convents and monasteries were involved undistinguished in the common destruction. *Surtees' Hist.* p. xiii.

he could receive any ease. After this the king had a reverend opinion of St. Cuthbert, and restored Billingham to the church, and other villages, and created Walcherus (Bishopp of Durham) Earl of Northumberland. Thus the Monks had the victorie over the Conquerour ; and brought him under their religion, who had subdued the land under his sword.

All this while the church of Durham was but growing to her acme, and hight of her glorie, which she obtained under that magnificent Prelate, William of Carilef; who thought the church that Aldwin built too little for so great a Saint : therefor in the 100th year after it was built, it was plukt downe, and the foundations of a more ample church layd, such as we see at this day : Malcolmus King of Scotland, the Bishop himself, and Prior Turgot laying the 3 first stones, Aug. 11, 1093. For which famous worke, Anthony Beak, one of his successours, with a great sum of money, got him to be canonized and enrolled among the saints.

This reverend aged Abby, advanced upon the shoulders of a mountanous atlas, is so envyroned again with hilles, that he that hath seen the situation of this

city, hath seen the mapp of Sion, and may save a journey to the Holy Land. She is girded almost round with the renowned river of Weer, in which, as in a crystalline, she might once have beheld the beautie, but now the ruins of her walls.

Into this sumptuous church was the last and great translation of St. Cuthbert: the tradition of whose incorruption Prior Turgot and his brethren had great desire to confirme with their eyes: and if it were yet true, to shew him publick to the people, at the day of his translation. At night therefor the Prior, with 7 of his brethren, mett at his tombe, and reverently taking of the stone, they found a chest covered with leather, well fortified with nayles, enclosed in another coffin with 2 covers, wrapt in a cloth thrice double, in which they found the booke of the Evangelists, which had fallen into the sea, a little sylver altar, a goblet of pure gold, with an onix stone, and an ivory combe; lastly, opening the third chest, they beheld the flesh and bodie of their saint, lying on his right side, to give place to the rest of the reliques, which were so many, that his coffin seem'd a charnell house of bones. For besides his owne bodie, there were the bones of venerable Bede; the head of

Saint Oswald ; part also of the Bones of Aidanus, Eadfrid, and Ethelwaldus, bishops of Lindisfarne : all which reliques with due reverence they took out and placed them in other parts of the church, only laying St. Cuthbert upon his back, they placed St. Oswald's head between his hands.* At the day of his transla-

* I subjoin the following beautiful narrative from the Rev. John Lingard's *Antiquities of the Anglo-Saxon Church*, which has been transmitted to posterity by the pen of an eye witness, probably Simeon the historian : besides the general interest it must excite, it serves to illustrate the ancient customs of the Anglo-Saxons in the interment of the dead.

“ William the Second bishop of Durham, after the conquest, had collected for the service of his cathedral a society of monks, and dissatisfied with the low and obscure church of his predecessors, had laid the foundations of a more stately fabric. In the year one thousand one hundred and four it was nearly completed : and the twenty-ninth of August was announced as the day on which the incorrupt body of St. Cuthbert would be transferred from the old to the new church. The nobility and clergy of the neighbouring counties were invited to the ceremony ; and Richard, abbot of St. Albans, Radulfus, abbot of Seez in Normandy, and Alexander, brother to the king of Scots, had arrived to honour it with their presence. But among this crowd of noble and learned visitors the whispers of incredulity were heard ; the claim of the monks was said to rest on the faith of a vague and doubtful tradition ; and it was asked, where were the proofs that the body of the saint was entire, or even that his ashes reposed in the church of Durham ? Who could presume to assert, that at the distance of four centuries, it still remained in the same state as at the time of Bede ? or that during its numerous removals, and the devastations of the Danes, it had never perished by the negligence or flight of its attendants ? These reports alarmed the credulity of the monks ; and that alarm was considerably increased by the intelligence, that the bishop himself was among the number of the sceptics.

lation, 4th Sept. Ranulfus the bishop instead of a funerall, he preached his resurrection sermon, and pub-

With haste and secrecy the brotherhood was summoned to the chapter house ; the advice of the more discreet was asked and discussed ; and, after a long and solemn consultation, it was determined that Turgot, the prior, with nine associates, should open the tomb in the silence of the night, and make a faithful report concerning the state of its contents.

As soon as their brethren were retired to rest, the ten visitors entered the church. After a short but fervent prayer that God would pardon their temerity, they removed the masonry of the tomb, and beheld a large and ponderous chest, which had been entirely covered with leather, and strongly secured with nails, and plates of iron. To separate the top from the sides, required their utmost exertions ; and within it they discovered a second chest of dimensions more proportionate to the human body, and wrapped in a coarse linen cloth, which had previously been dipped in melted wax. That it contained the object of their search, all were agreed : but their fears caused a temporary suspension of their labours. From the tradition of their predecessors they had learnt, that no man had ever presumed to disturb the repose of the saint, and escaped the instantaneous vengeance of heaven. The stories of ancient times crowded on their imaginations : engaged in a similar attempt, they expected to meet each moment with a similar punishment ; the silence of the night, the sacredness of the place, the superior sanctity of their patron, aided these impressions, and at last an almost general wish was expressed to abandon so dangerous an experiment.

But Turgot was inflexible. He commanded them to proceed ; and, after a short struggle, the duty of obedience subdued the reluctance of terror. By his direction they conveyed the smaller chest from behind the altar, to a more convenient place in the middle of the choir ; unrolled the cloth ; and with trembling hands raised up the lid. But instead of the remains of the saint they found a copy of the Gospels, lying on a second lid, which had not been nailed, but rested on three transverse bars of wood. By the help of two iron rings, fixed at the extremities, it was easily removed, and disclosed the body lying on its right side, and apparently entire. At the sight they gazed on each other in silent astonishment ; and then,

lished to the people, the incorruption of St. Cuthbert's bodie, which after 418 years, was yet flexible : and now

retiring a few paces, fell prostrate on the floor, and repeated in a low voice the seven psalms of penitence. Gradually their fears were dispelled : they arose, approached the body, lifted it up, and placed it respectfully on a carpet spread on the floor. In the coffin they found a great number of bones wrapped in linen, the mortal remains of the other bishops of Lindisfarne, which to facilitate the conveyance, the monks had deposited in the same chest, when they were compelled to leave their ancient monastery. These they collected and transferred to a different part of the church ; and, as the hour of matins approached, hastily replaced the body in the coffin, and carried it back to its former situation behind the altar.

The next evening, at the same hour, they resumed the investigation ; and the body was again placed on the floor of the choir. They discovered that it had been originally dressed in a linen robe, a dalmatic, a chasuble, and a mantle. With it had been buried, a pair of scissors, a comb of ivory, a silver altar, a patine, and a small chalice, remarkable for the elegance and richness of its ornaments. Having surveyed the body, till their veneration and curiosity were satisfied, they restored it to the tomb in which it had formerly reposed, and hastened to communicate the joyful intelligence to their anxious and impatient brethren.

The following morning the monks were eager to announce the discovery of the preceding nights, and a solemn act of thanksgiving was performed, to publish their triumph, and silence the doubts of the incredulous. But their joy was soon interrupted by the rational scepticism of the abbot of a neighbouring monastery. Why, he asked, was the darkness of the night selected as the most proper time to visit the tomb ? Why were none but the monks of Durham permitted to be present ? These circumstances provoked suspicion. Let them open the coffin before the eyes of the strangers who had come to assist at the translation of the relics. To grant this would at once confound their adversaries ; but to refuse it, would be to condemn themselves of imposture and falsehood. This unexpected demand, with the insinuations by which it was accompanied,

might plead prescription with the grave to be immortal. And thus in great solemnity they inshrined him behind the High Altar, in the presence of the Abbat of St. Albans, the Abbat of Sagium, the Abbat of St. Maries of Yorke, and the Abbat of St. German with thousands of people, spectators of the miracle.

This was his place of rest, where so many treasures were daily offered, that the Monks needed not to study Alchymie for gold, having such a Philosophers stone to convert money into their purses : who had that reputation of sanctity and frequency of worshippers that in his shrine, at this day, you may see the pious delapidation

roused the indignation of the monks. They appealed to their character, which had been hitherto unimpeached : they offered to confirm their testimony with their oaths : they accused their opponent of a design to undermine their reputation, and then to seize on their property. The altercation continued till the day appointed for the ceremony of the translation ; when the Abbot of Seez prevailed on the Prior Turgot, to accede to so reasonable a demand. To the number of fifty they entered the choir : the chest, which enclosed the remains, was placed before them, and the lid was removed ; when Turgot stepped forward, and stretching out his hand, forbade any person to touch the body without his permission, and commanded his monks to watch with jealousy the execution of his orders. The Abbot of Seez then approached, raised up the body, and proved the flexibility of the joints, by moving the head, the arms, and the legs. At the sight every doubt vanished ; the most incredulous confessed that they were satisfied ; the Te Deum was chaunted, and the translation of the relics was immediately performed with the accustomed ceremonies." P. 265 et seq.

of ancient devotion, the verie stonnes gutter'd and worne out with kneeling: Here St. Cuthbert for 400 years slept without disturbance: excepting that once he complained in a dream to a Monke, of a mouse that troubled his rest, which had made her nest in his tombe: Here he lay in honour and peace, till Henry the 8th sent that earthquake among monasteries, and sepulchers of the saints, which he caused to be opened, to find treasures. Among which (saith Harpffeild) the tombe of this saint was allso broken up, with that irreverence, that with the violence of the blow upon the coffin, they wounded his legg.* Finding his whole bodie entyre,

* The sacred shrine of St. Cuthbert was defaced at the visitation held at Durham, for demolishing such monuments, by Dr. Lee, Dr. Henley, and Mr. Blythman, in king Henry the Eight's reign, at his suppression of religious houses. They found many valuable and goodly jewels, especially one precious stone, which, by the estimate of those three visitors, and their skilful Lapidaries, was of value sufficient to redeem a prince. After the spoil of his ornaments and jewels, they approached near to his body, expecting nothing but dust and ashes; but perceiving the chest he lay in strongly bound with iron, the Goldsmith with a great forehammer broke it open, when they found him lying whole, incorrupt, with his face bare, and his beard as of a fortnight's growth, and all the vestments about him, as he was accustomed to say mass, and his metwand of gold lying by him. When the Goldsmith perceived he had broken one of his legs, in breaking open the chest, he was sore troubled at it, and cried, "Alas! I have broken one of his legs;" which Dr. Henley hearing, called to him, and bade him cast down his bones: the other answered, he could not get them asunder, for the sinews and skin held them so

save the tipp of his nose, which was wanting; a small matter in a carkas that had wanted a soul above 800 years. His verie grave clothes were so free from corruption, as if they had rather been kept in a wardrob, then a sepulcher. Upon his finger he had a ring with a saphyre stone in it, an unusual ornament for other dead men, but well befitted him, as the marriage ring of incorruption, which for reverence of the saint, they durst not take of, but at the commande of Bishop Tunstall, shut up his tombe as it was before.

that they would not separate. Then Dr. Lee stept up to see if it were so, and turning about, spake in Latin to Dr. Henley, that he was entire, though Dr. Henley not believing his words, called again to have his bones cast down. Dr. Lee answered, "If you will not believe me, come up yourself and see him." Then Dr. Henley stept up to him, and handled him, and found he lay whole: then he commanded them to take him down; and so it happened contrary to their expectation, that not only his body was whole and uncorrupt, but the vestments wherein his body lay, and wherein he was accustomed to say mass, were fresh, safe, and not consumed. Whereupon the visitors commanded him to be carried into the Revestry, till the king's pleasure concerning him was further known; and upon the receipt thereof, the prior and monks buried him in the ground under the place where his shrine was exalted. *Antiquities of Durham*, p. 87.

"There, deep in Durham's gothic shade,
His reliques are in secret laid;
But none may know the place,
Save of his holiest servants three,
Deep sworn to solemn secrecy,
Who share that wond'rous grace."

Scott's Marmion. Canto II.

At this spectacle were present Doctor Whithead prior of Durham, accompanied with William Witam, the keeper of his shrine, Doctor Spark, Doctor Tod, and others of the Abby. All this might be true, and yet St. Cuthbert more beholden to the art of his monks, then to his own sanctitie for his incorruption. For it was ancient among the Egyptians to embalme the bodies of their dead kings, and with ceercloths to preserve their carkases for manie ages from putrefaction; and yet they were thought no saints, as St. Cuthbert was, in honour and reverence of whose saintshipp, till Edward the First's time, none presumed to be buryed in the same church with him, as thought unworthie to lye under the same rooffe with such an incorruptable saint.

The most ancient monuments, therefor, and antiquities on tombe stones, are to be searched out in the Chapter House, where Bishop Walcher, Earl of Northumberland, and first Count Palatine of Durham, lyeth entomb'd, who erected those ancient Buildings called the Fermarie, for the Monks of Jarro, whome with licence from Gregorie the 7th, he translated to Durham; but was miserably slaine in Goats-head Church, whose

death occasioned Odo, bishop of Bayeux, to be sent thither to take revenge, (*Sed excessit medicina modum*,) for he both depopulated the countrie, and rob'd the church of divers ornaments, among which was the Bishops Crosier staff; so curiously sumptuous, that the matter and the arte seemed to strive for victorie.*

* Walcher did not long enjoy the honours heaped upon him : however blameless his own personal conduct might be, the extensive powers with which he was invested as Earl or Prelate were by no means exercised with moderation or discretion by those to whom he had delegated their execution. The Arch-deacon Leofwin, and Gilbert, Walcher's kinsman, to whom the secular administration was entrusted, are alike accused of malversation in their respective offices. The former plundered the treasures of the church, and the country groaned under the tyranny of the latter. Liulph, a Saxon noble, connected with the blood of Siward and Gospatric, and not less popular from his virtues than his rank, shared the confidence of the Prelate, to whom he dared to remonstrate against the oppressive measures of his officers : he soon after fell a sacrifice to their revenge, together with a part of his family, by nocturnal assassination. His death raised the irritation of the people to its highest pitch, and the impunity of his murderers caused the Bishop to be regarded as the tacit author of the crime. With a view of appeasing the popular feeling, Walcher appointed a general council or assembly to be held at Gateshead, whither confiding either in his innocence or the sanctity of his character, he imprudently trusted himself with a slender body of attendants. But the hour of conciliation was past, and the offer of delivering up to justice offenders already in the power of the enraged populace was treated with contempt. The barbarous cry of "*Good rede short rede, slea ye the Bishop*," echoing on every side, was the signal of a general assault. The few attendant guards were overpowered and murdered. The church afforded a temporary refuge, but the avenues were beset, and every one who ventured forth to address the populace in terms of conciliation fell

In the said Chapter House lyeth William of Carilif, that built the Church ; and between them both lyeth the learned Prior Turgotus, Archdeacon of Durham, and afterwards Bishop of St. Andrews in Scotland, a polite writer of the histories of this church.

Lastly, to omitt others (because I write only out of my memorie, and therefor must leave this part of my historie imperfect till I take a more acurate view) the monument of the magnificent Hugh Pudsay, King Stephens nephew, the founder of the Priorie of Finchalie in honour of St. Godrick, who there had lived an hermite ; who because he was one of my countrey saints, I will shew you what he was, out of an old manuscript, writ by one Nicholaus a Monke of the same Priorie. St. Godrick in his younger years was a Pedlar, and carried his moveable shop upon his back, from fair to fair. Afterwards to make a better fortune, he ventre'd

successively the victim of their fury. The building was at length fired : and Walcher in avoiding the flames met his fate from the swords of his rebellious vassals. His death did not satiate their revenge, his body, mangled and insulted, was found naked on the spot by the Monks of Jarrow, who conveyed it by water, first to their own monastery, and after to Durham, where it was privately interred in the Cathedral. *Surtees' Hist.* p. xvii.

into Flanders, Denmark, and Scotland, and by the way used to visit the Holy Island, much delighted to hear the Monks tell stories of St. Cuthbert, which so deeply affected him, that he would needs, in heat of devotion, undertake a pilgrimage to the holy land ; and again after his returne into England, by the advice of St. Cuthbert in a dream, he repayred to the holy sepulcher, and washing his feet in Jordan, there left his shoes, vowing to go bare foot all the days of his life after.

At his second returne, he was admonished by St. Cuthbert in his sleep, to build him an anchorage at Finchalie, nere Durham, where he lived in that heat of devotion, that he used to stand praying up to the neck in the river which ran by his cell, which holy custome so anger'd the Devill, that once he stole away his clothes, as they lay on the bank. But Godrick spying him, back he straight brought him with an Ave-Marie ; and forcing the Devill to be just, against his will, made him restore them, which were so course, that I think he that stole them would scarce have worne them. For his Jerkin was of iron, of which suits of apparell he wore out three in the time of his Hermitage, a strange coat, whose stuff had the ironmunger for the draper,

and a smith for the taylour : neither was his lodging much unsuitable to his clothes, who had the ground for his bed, and a stone for his pillow : His tutelarie angell oft play'd the sexton, and rang his bell to awake him to his Nocturns, who for want of Beads used to number his prayers with peble stones. His dyett was as course as his coat, and as his shirt was of sackcloth, so half the meale that made him bread was ashes.

The Devill used to act Proteous before him, and with his shapes, rather made him sport than affrighted him. Only once as St. Godrick sate by the fire, the Devill came behind and gave him such a box of the eare, that had fel'd him down, if he had not recovered himself with the signe of the crosse. He had the Psalter continually hanging on his little finger, which with use was ever after crooked. Thus after he acted a legend of miracles, he ended his sceen and his life anno Dom. 1170, little deserving this honour, to be bestowed upon his cell by this Bishop Hugh, who had tolde him he should be 7 years blinde before his death, so that the Bishop believing the holy Hermite, and deferring his repentance till the time of his blindnesse, (which Godrick ment of the eyes of his understanding) dyed un-

provided for death. But if good deeds be satisfactorie, then dyed he not in debt for his sinnes. Who repayr'd many of the Episcopall mannors, builded Darlington Church, founded the Hospitall at Allerton, and the famous Sherburne Hospitall nere Durham. Who built likewise Elvet Bridge over the Weere, with two Chappells upon it. Who bought of King Richard the first the Earldom of Sadbury for his successours, and lastly built that beautiful worke the Galilee or our Ladies Chappell, now called the Consistorie; into which he translated St. Bede's bones, which there lies interr'd, under a tombe of black marble, without an inscription. From this place I conjecture the great Bell in the Abby hath its name, and perchance is the same which in an old manuscript I finde to be drawne from London to Durham by two and twenty oxen.

Under the Consistorie table lyeth entomb'd Cardinall Langley, Bishop of Durham, and Lord Chancellour of England, who built both the Musick and the Grammar Schools. In the Quire before the high Altar lyeth Bishop Beaumont, under a spacious marble inlay'd with brasse, to whome some referre the building of the citty walls. Besides him lyeth the famous Bishop Anthony

Beak, Patriarch of Jerusalem, and who had the principality of the Ile of Man. He built, saith Leland, the mannour of Aukland, and repayr'd Bernard, and Anwick Castles, and made Chester a Collegiate Church.

No ancient monuments of women are to be seen in this Abby. For till of latter ages no female was to enter into any church that belong'd to St. Cuthbert,* since that on a time, as he was a preaching,

* A story is related, that the daughter of some Northern king had been seduced by a relative and thereby become pregnant. The father perceiving it, was anxious to discover the author of her disgrace. After some entreaty she replied, "That solitary young man who dwelleth hard by hath overcome me, and by his beauty I am thus deceived." The king furiously enraged, repaired to the solitary place with his deflowered daughter, attended by many knights. He saluted thus the servant of God, "What! art thou he, who under the colour of Religion prophaneest the temple and sanctuary of God? Art thou he, who under the title and profession of a solitary life, exercisest all filthiness of the world in incest? Behold my daughter, whom thou by thy deceits hast corrupted. Declare therefore plainly before this company, in which manner thou hast seduced her." The daughter hearing the fierce speeches of her father, imprudently stept forth, and boldly affirmed, that he alone was guilty. At which St. Cuthbert much amazed, and perceiving this forgery to proceed from the instigation of the Devil, applied his whole heart to God, exhorting him to make manifest this work of iniquity, by some divine oracle. When he had finished his ejaculation, the earth suddenly opened where she stood with a hissing noise, and swallowed her up. The king much troubled in his mind, humbly craved pardon of Almighty God, and petitioned that good man St. Cuthbert, that by his prayers, his daughter might be again restored. Which petition the holy father granted upon condition, that from thence no woman should have resort to him. Whence it formerly was, that no woman was suffered to enter into any church dedicated to that saint .Ed.

the Devill came to his sermon in the shape of a most beautiful woman, who so drew away the attention of his auditours, by gazing upon her, till St. Cuthbert throwing holy water at her, found she was a Devill. But as for St. Cuthbert himself, I observe his nature did not much abhorre the companie of his holy sisters ; For Hilda, Elfleda, Verca, Ebba, and other Abbatisses, were his intimate acquaintance ; and if he had distasted that sex, he had not built a nunnerie at Luel, (Carlile.)

But to returne ; in the Quire at the north side lyeth under a faire monument of brasse, Bishop Skirlaw, who built the cloysters, and two great bridges over the Weer at Newton and Shinkley ; and a third over the Teese at Yarum, he built allso the steeple at Holm Church, and lastly a great part of the Lanterne of Yorke Minster. He bestowed moreover 200*l.* in building the Diribitorie, at Durham, which I conjecture is the checker over the Abby gates.

The reliques of that Abby were as many as there are saints in the Pope's almanack. For from hence will St. Gyles fetch his tooth at the resurrection, St. Zachary his legg, another his hip-bone, another his skull, another his knuckle-bone, besides a whole wardrob of saint's

apparrell, both coats and hoods, and stockins of the Apostles, with divers fractions of the crosse, and the sacred sepulcher. And now if you will know the price reliques were at, in those days, ask Malmesburie what Egelnodus, Archbishop of Canterburie, gave as he came from Rome, for St. Augustin's arme, which he bought at Pavia, and he will tell you, that it cost him an hundred talents of silver and one talent of gold ; by which bargain he hath made himself by record a foole to posteritie, and these that have read that in Pliny ; *Mala emptio semper ingrata, eò maximè quòd domino exprobrare stultitiam videtur.* But of all reliques to make merry with, this is one ; Elfrid a Monke had got one of St. Cuthbert's hairs, which layd upon the coles would be red hot, but returne again to its former colour. Thus not so much as the verie haire of St. Cuthbert could escape the Monks without a miracle.

Among other monuments of this Abby, the brazen Desk is not the least ; which was the joynt gift of a reverend Prebend* of this church, and his sonne who added the Globe and the Eagle to that sumptuous Columnne, and basis, which was the twelfth part of a great

* Robert Swift, Spiritual Chancellor.

candlestick, found hid in a vault of the church : they both lye buried under two marble stones inlay'd with brasse, as you enter into the Quire dore on your left hand, which parte of the church is allmost paved with the grave-stones of my neer friends.

The subterraneous passages under this church, as in other abbys, are manie ; but what end these substructions under ground should have in the maker's intent, whether to conceale their treasure in time of invasion, or for worse purposes, I cannot determine. By those caverns it is certain, that the abby and the castle shake hands under ground. This castle was built by William the Conquerour for the defence of the citie. The iron-gate whereof was set up by Bishop Tunstall, who allso built the Tolbooth. The towre (in which Philip Poytier, Bishop of Durham, had licence from Richard I. to set up a mynt-house, and coyne monie) was repayr'd by Richard Fox, afterwards Bishop of Winton, the honourable founder of Corpus Christi College, Oxford, whereof at this time I am a member. In the chappell of which college were two altars, the one called Ara Trinitatis, the other Ara Sancti Cuthberti, which argued that St. Cuthbert was Bishop Fox his saint. But to

conclude, the whole castle is generally repayr'd and beautifully adorn'd and inlighten'd with many windows, by the reverend Bishop now incumbent. Under whom the Church of Durham seems to renew her age, and to take a new lease of eternitie, who for the internal beautie of her high Altar, Cathedral Music, and sacred Laver and other ornaments, may challenge her sister churches for prioritie. Thus, like one that at once salutes a multitude, I have taken a confused survey of the monuments of this church. with that distracted methode and brevitie, that I have rather seem'd

to take an Inventorie of her antiquities, than

to have compyl'd an Historie. As it is

I offer it upon one of the Altars

which the Romans used to

erect with this inscrip-

tion,—Diis

Patriis.

To my Countrie Genius.

Here followeth a list of the Bishopps,
from the foundation of the Church at Lindis-
farne, to the present day; with the respective
dates of their promotion.

BISHOPS OF LINDISFARNE.

					Anno Dom.
1	Idanus	....	....	....	634
2	Finanus	....	....	....	651
3	Colman	....	....	....	661
4	Tuda	....	....	....	664
From this period for 14 years, Lindisfarne wanted its proper Bishop.					
5	Eata	....	....	....	678
6	Cuthbert	.....	.....	.....	685
7	Eadbert	.....	.....	.....	688
8	Eadfrid	.....	.....	.....	698
9	Ethelwold	.....	.....	.....	724
10	Cynewolf	.....	.....	.....	740
11	Higbald	.....	.....	.....	781
12	Egbertus	... ..	.....	.....	803
13	Heathured	.....	.....	.....	821
14	Egfridus	....	....	....	830
15	Eanbert	....	....	....	845
16	Ærdulfus	.....	....	....	854

BISHOPS OF CHESTER.

						Anno Dom.
1	Ærdulfus	-	-	-	-	882
2	Cutheard	-	-	-	-	900
3	Tilredus	-	-	-	-	915
4	Wigred	-	-	-	-	928
5	Uhtred	-	-	-	-	944
6	Sexhelm,	(held the see but six months)				947
7	Aldred	-	-	-	-	947
8	Elfsig	-	-	-	-	968

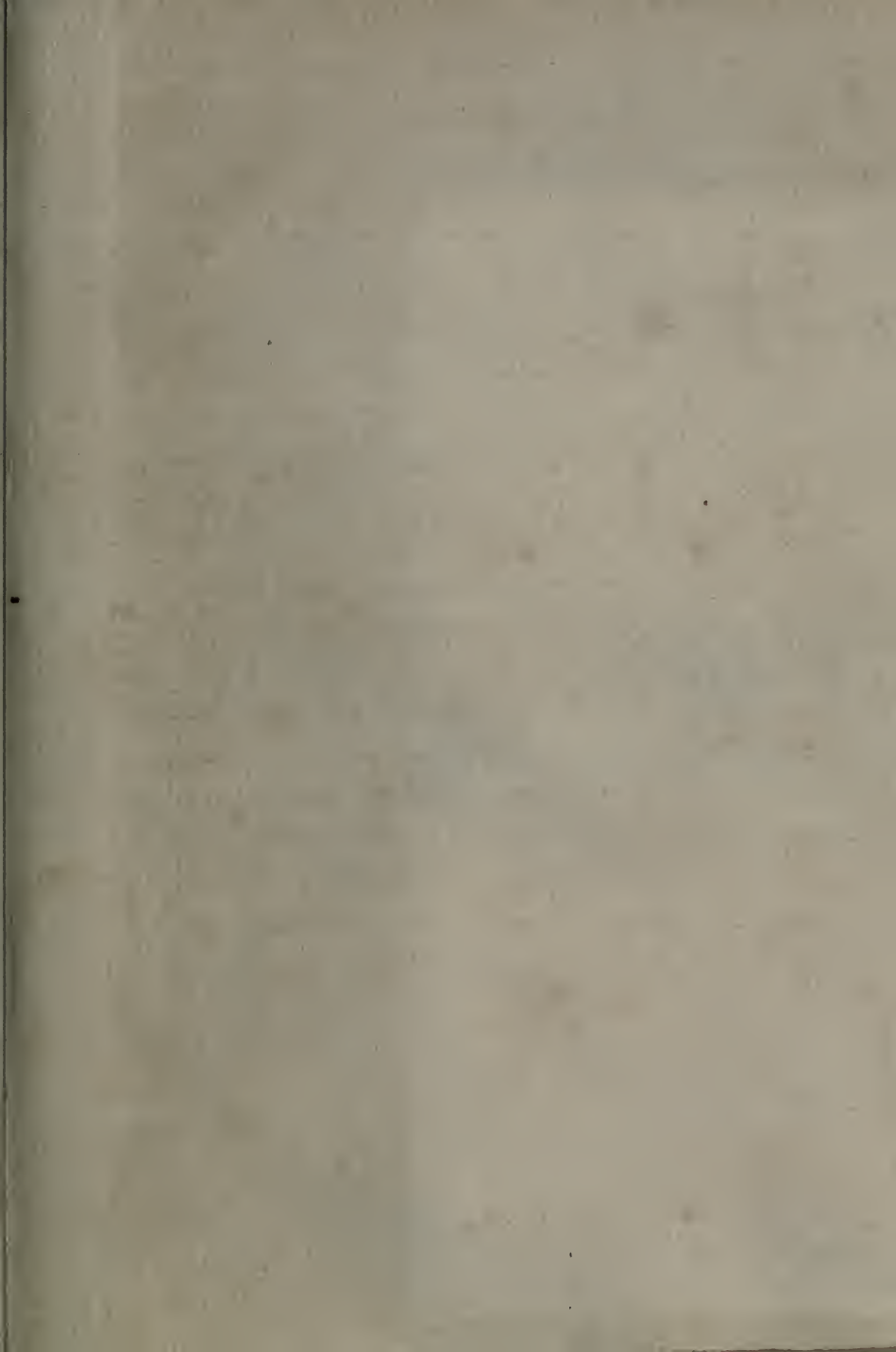
BISHOPS OF DURHAM.

	Anno Dom.
1 Aldune - - - - -	990
At the death of Aldune the see remained vacant 3 years.	
2 Eadmund - - - - -	1020
3 Eadred - - - - -	1041
4 Egelric - - - - -	1042
5 Egelwin - - - - -	1056
6 Walcher - - - - -	1072
7 William de Carilepho - - - - -	1080
8 Ralph Flambard - - - - -	1099
9 Galfrid Rufus - - - - -	1133
The see was usurped by William Cumin for nearly 3 years.	
10 William de St. Barba - - - - -	1143
11 Hugh Pudsey - - - - -	1153
12 Philip de Poicteu - - - - -	1197
The see was vacant nine years and a half, in which time John Gray was nominated, but died before his con- firmation.	
13 Richard Marisco - - - - -	1217
After the death of Marisco, the see continued vacant 2 years and upwards.	

				Anno Dom.
14	Richard Poore	-	-	1228
15	Nicholas Fernham	-	-	1241
16	Walter Kirkham	-	-	1249
17	Robert Stchill	-	-	1260
18	Robert de Insula	-	-	1274
19	Anthonie Beake	-	-	1283
20	Richard Kellow	-	-	1311
21	Ludov. Beaumont	-	-	1317
22	Richard Bury	-	-	1333
23	Thomas Hatfield	-	-	1345
24	Johannes Fordham	-	-	1381
25	Walter Skirlaw	-	-	1388
26	Thomas Langley	-	-	1406
27	Robert Nevill	-	-	1438
28	Laurence Booth	-	-	1457
29	William Dudley	-	-	1476
30	John Sheerwood	-	-	1483
31	Richard Fox	-	-	1494
32	William Siveyer	-	-	1502
33	Christopher Baimbridge	-	-	1507
34	Thomas Rutholl	-	-	1509
35	Thomas Wolsey	-	-	1523
36	Cuthbert Tunstall	-	-	1530

					Anno Dom.
37	James Pilkington	-	-	-	1560
38	Richard Barnes	-	-	-	1573
39	Mathew Hutton	-	-	-	1589
40	Tobius Matthew	-	-	-	1595
41	William James	-	-	-	1606
42	Richard Neile	-	-	-	1617
43	George Montaign	-	-	-	1628
44	John Howson	-	-	-	1628
45	Thomas Morton	-	-	-	1632
46	John Cosin	-	-	-	1660
47	Nathaniel Lord Crew	-	-	-	1674
48	William Talbot	-	-	-	1721
49	Edward Chandler	-	-	-	1730
50	Joseph Butler	-	-	-	1750
51	Richard Trevor	-	-	-	1752
52	John Egerton	-	-	-	1771
53	Thomas Thurlow	-	-	-	1787
54	Hon. Shute Barrington	-	-	-	1791

FINIS.





DA
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1816

Hegge, Robert
The legend of St. Cuthbert

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